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evil in the world is a transgression of the Kantian epistemology. To speak of converting evil into good is to make a transcendental use of the principle of causality and of the ideas of good and evil. Is it possible, indeed, for him to talk of God without doing this? And after allowing himself the liberty of refining his conceptions of God's relation to the world, what limits can he set to the employment of reason in speculative construction or in destructive criticism? An idealist would say, rightly, that his contention itself leads to atheism, and its truth is disputed by most of the leading thinkers. Dr. Ward (*c. f.* *Naturalism and Agnosticism*) after a detailed examination of the fundamental conceptions of science comes to the conclusion of Lotze, that nature is essentially spiritual. Mr. Coke does not consider the views of Professor Ward, although they also are based on the Kantian theory of knowledge, qualified and corrected, however, by a more accurate psychology. The absolute idealism of Hegel which "so fascinates those who have no passion for clear thinking," he rejects as "little else than a travesty of the pantheism from which it really emanates" (p. 301). The modern philosophical authorities most used are Mill, Clifford, and Spencer, and by means of their help chiefly is it sought "to promote and strengthen religious faith,"—the object for which the book was written.

Bala, North Wales.

DAVID PHILLIPS.

A MODERN HUMANIST. *Miscellaneous Papers of B. Kirkman Gray.* Edited with a Biographical Introduction by Henry Bryan Binns. London: A. C. Fifield, 1910. Pp. 271.

This volume consists of two introductions, together comprising one quarter of the book, and various papers, the more important of which have already appeared in periodicals. It will appeal chiefly to those who wish to have presented to them the more personal side of the earnest author of "The History of English Philanthropy." In the presentation of this intimate view of the man a good deal has been included which otherwise no doubt would have been omitted: there is always the danger in books of this character of including episodes which are of interest only to the person who has himself experienced them and to a few sympathizing friends. Moreover, a man of Mr. Gray's type of mind and training is sometimes in danger of re-

discovering the commonplace, a fault which is illustrated by a good deal of the musing in "A Bank Holiday Crowd." Nevertheless the book succeeds on the whole in conveying the impression of the author's "sensitive intensity" and his profound and wide sympathy. This sympathy receives perhaps its best illustration in "The Mind of a Londoner," "Two Tramps," and "The Social Value of Hooligans."

Bristol, England.

R. S. VARLEY.

CHRIST'S SOCIAL REMEDIES. By Harry Earl Montgomery. New York and London: G. P. Putnam's Son, 1911. Pp. 409.

The purpose of this book is stated in the following advertisement: "In 'Christ's Social Remedies' the author seeks for the solution of present-day social and industrial problems, not in the teachings of the economic and philosophical schools, but in the life and teachings of Jesus Christ. The practical value of Christ's social teachings in solving the vital social and industrial problems vexing the American people, and the duty of Christian men and women of applying to the solution of these problems the touchstone of His teachings, are set forth by the author, who is a lawyer and man of affairs, in a clean, sane, and dispassionate manner. The scope of the book is indicated by the titles of the chapters: (I) Responsibility of Citizenship, (II) Was Christ an Anarchist?, (III) Was Christ a Socialist?, (IV) Kingdom of God, (V) Non-resistance, (VI) Marriage and Divorce, (VII) Crime and the Criminal, (VIII) Wealth, (IX) Labor, (X) Sunday Observance, (XI) International Controversies, (XII) Social Reconstruction."

Such a publication as this has slight excuse for being. It is an attempt to treat a great theme while ignoring the results of scholarship touching that theme. Such an attitude on the part of one who assumes to teach, though all too common, is profoundly immoral. The result is that the book has no value for educated men. It can have significance only for those who, like the author, are either ignorant of the conclusions of the scholars known as 'higher critics' or have deliberately ignored them. A writer on biology who took no account of the discoveries of the last hundred years, would not be more absurd than this author, who assumes that Jesus said everything that is attributed to him in the New Testament.